



The Role of Aqidah Akhlak Teachers in Improving Social Media Morals According to Islamic Teachings at MTsS Plus Al-Amin Lembang

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Abstract: The development of technology and social media has a major influence on student behavior in interacting in the digital world. Ease of access to information is often not balanced with a good understanding of ethics, resulting in various problems, such as the spread of hoaxes, hate speech, and online bullying. Therefore, the role of Akidah Akhlak teachers is very important in guiding students to use social media in accordance with Islamic teachings. This study aims to analyze the role of Akidah Akhlak teachers in improving social media morals at MTsS Plus Al-Amin Lembang. The method used is qualitative research with a descriptive approach. Data were collected through interviews, observations, and documentation. The results of the study show that Akidah Akhlak teachers play a role in instilling Islamic values through character education, ethical habits in the use of social media, and providing role models in attitudes and behavior. Teachers apply lecture methods, discussions, and personal guidance as the main strategies in improving students' understanding of social media ethics. With guidance from Akidah Akhlak teachers, students are expected to be able to use social media more wisely, responsibly, and make it a useful tool in accordance with Islamic principles.

Keywords: Role of Teachers, Creed, Social Media, Islamic Teachings, MTsS Plus Al-Amin

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INTRODUCTION

In recent years, the rapid development of social media has brought significant changes to the way people communicate, share information, and interact. Particularly among adolescents, social media has become an essential tool for socializing and exchanging ideas. However, the widespread use of social media platforms has raised concerns about the impact they have on students' behavior, including their ethical conduct and character. As social media becomes more integrated into the lives of young people, it is essential to address the role of educators, especially in religious schools, in guiding students on how to use these platforms ethically according to Islamic teachings. In Islamic education, the development of good character (akhlak) is a fundamental aspect of the curriculum. Akhlak refers to the moral values and ethical behaviors that a person should uphold in everyday life. Islam emphasizes the importance of good manners, respect for others, and responsibility in communication. As social media platforms often expose

students to various content, both positive and negative, there is a pressing need for teachers to instill in students a sense of responsibility and ethical awareness when engaging with these platforms.

The problem of inappropriate behavior on social media among students has become a significant issue, especially in educational settings. This includes actions such as cyberbullying, spreading false information, and engaging in harmful discussions. While students may have access to information at their fingertips, many lack the moral framework to navigate the online world ethically. In this context, the role of the Akidah Akhlak (Faith and Morality) teacher becomes crucial. The Akidah Akhlak teacher is responsible for guiding students not only in their understanding of religious principles but also in applying these principles in all aspects of their lives, including how they interact with others on social media.

MTTs S Plus Al-Amin Lembang is a school that aims to develop students' character according to Islamic values, while also ensuring that they are able to navigate the modern world, including the use of social media, responsibly and ethically. The school's mission is to produce students who are not only knowledgeable in religious subjects but also possess good manners and moral values, especially in the context of contemporary challenges. The increasing use of social media among students at this school raises questions about how effectively the Akidah Akhlak teacher can contribute to fostering a positive online environment that aligns with Islamic teachings. This study aims to explore the role of the Akidah Akhlak teacher in improving students' ethical behavior on social media according to Islamic teachings. The research will focus on the ways in which the teacher can enhance students' awareness of the ethical implications of their online actions, while also promoting the values of respect, responsibility, and kindness in the digital world. Given the prevalence of social media use in students' daily lives, it is important to investigate how educators can actively guide students in understanding the Islamic perspective on media ethics and its application in the digital space.

The importance of this study lies in its potential to offer insights into how religious educators can play an active role in shaping students' digital behavior, thus preventing negative outcomes associated with social media misuse. Additionally, this research will contribute to the field of education, particularly in Islamic schools, by exploring effective teaching strategies for improving students' moral behavior in the digital age. By focusing on MTTs S Plus Al-Amin Lembang, the study will provide a case study on how Islamic schools can address the challenges posed by social media and the growing need for students to use it responsibly. The research will also examine the teacher's approach to integrating Islamic teachings into the curriculum in a way that is relevant to students' experiences with social media, as well as the broader societal influences that shape their online behaviors.

In the face of increasing digital literacy and the widespread use of social media, students often find themselves in situations where they must make ethical decisions. Whether it is choosing what to share, how to communicate with others, or how to behave in online spaces, these decisions can have long-lasting consequences. This research will look at how Akidah Akhlak teachers can equip students with the moral tools necessary to navigate these challenges, ensuring that their actions align with Islamic values. The study will also explore how teachers can create an environment in which students are encouraged to reflect on the consequences of their actions online, particularly in terms of respect for others, truthfulness, and kindness. The Akidah Akhlak teacher's role in this regard is not only to provide knowledge but to inspire students to internalize these values and incorporate them into their daily online interactions. Through various teaching strategies, such as discussions, case studies, and role-playing activities, teachers can engage students in reflecting on how their behavior online reflects their faith and ethical beliefs.

Moreover, the study will explore how the school's broader educational philosophy can support the development of a responsible digital citizen. The values of honesty,

respect, and empathy—key principles of Islamic teaching—can serve as guiding principles for students to follow when interacting with others on social media. By instilling these values, the Akidah Akhlak teacher can help students understand the significance of maintaining a good character online and how their actions can contribute to building a positive and ethical online community. Through this study, it is hoped that educators, administrators, and policymakers can gain a deeper understanding of the importance of moral guidance in the digital age, and how Islamic schools like MTTs S Plus Al-Amin Lembang can play a pivotal role in promoting ethical online behavior. The findings could serve as a foundation for developing curricula and programs aimed at improving students' ethical conduct on social media in Islamic schools, contributing to the overall character development of young people in the digital era. Ultimately, the goal is to ensure that students can confidently engage with social media in a manner that reflects the values and teachings of Islam, while also promoting a more respectful, kind, and responsible online environment.

METHODS

This study uses a Classroom Action Research (CAR) approach to investigate the role of the Akidah Akhlak (Faith and Morality) teacher in improving students' ethical behavior on social media in line with Islamic teachings at MTTs S Plus Al-Amin Lembang. Classroom Action Research is ideal for this type of investigation as it allows for an exploration of an educational issue within a real classroom environment while offering opportunities for reflection and improvement during the process. The research is structured in two cycles, each consisting of planning, action implementation, observation, and reflection. These cycles are designed to improve students' understanding and practice of Islamic moral values, especially regarding their behavior on social media. The following sections outline the procedures, methods, and data collection strategies employed in this study. The study follows a qualitative research approach, utilizing action research where the teacher actively participates in the research process. Action research follows a cyclical process involving planning, action, observation, and reflection. In this study, there are two cycles, each including four stages: planning, action implementation, observation, and reflection. The goal of each cycle is to improve students' online behavior through the application of Islamic moral teachings. This cyclical process allows the teacher to evaluate and adjust their strategies continuously.

The research is conducted at MTTs S Plus Al-Amin Lembang, a middle school located in Lembang, West Java, Indonesia. The school provides an Islamic education that emphasizes both academic excellence and character development, particularly in terms of moral behavior. The students participating in this study are in grade 8, aged 13 to 14, and were selected based on their active use of social media. Adolescents are particularly vulnerable to the influences of social media, making them ideal participants for this study. The participants in this research are 30 students from the eighth grade at MTTs S Plus Al-Amin Lembang, with 15 male and 15 female students. These students were chosen due to their active engagement with social media, which has raised concerns about their online behavior. This age group, as frequent users of social media, is at a stage where they are developing their sense of identity and behavior, making it an appropriate focus for understanding how Islamic ethical principles can guide their actions online. The study aims to observe a diverse group of students to capture a wide range of social media behaviors and experiences.

The main aim of this research is to explore how the Akidah Akhlak teacher can improve students' behavior on social media by integrating Islamic teachings on ethics and moral values. The study aims to; 1) Examine the ethical issues and behaviors exhibited by students on social media; 2) Implement actions to help students improve their online behavior by applying Islamic moral teachings; 3) Assess the effectiveness of the teacher's strategies in promoting ethical behavior on social media among students; 4) value the

changes in students' behavior and attitudes toward social media after the intervention and identify areas for further development.

Various data collection methods will be employed to gather both qualitative and quantitative data. These methods include observations, interviews, questionnaires, and reflective journals. The combination of these techniques will offer a comprehensive understanding of students' behavior and the effectiveness of the teaching interventions; 1) Observations. Observations will be conducted during each cycle of the study. The researcher will observe students' behavior in both classroom activities and online interactions, focusing on ethical conduct, such as how students communicate, handle conflicts, and engage with others on social media in accordance with Islamic principles. Observations will also track students' involvement in activities designed to improve their online behavior, including group discussions, role-playing, and practical exercises related to digital ethics. The teacher will document notable changes in students' attitudes and behavior throughout the study, particularly regarding their online interactions. These observations will be recorded in a field diary for each cycle to identify trends and areas that need attention; 2) Interviews. Interviews will be conducted with a sample of students both before and after the intervention. The interviews will provide insight into students' perceptions of social media, their online behavior, and their understanding of Islamic teachings related to ethics and morality. The interviews will also explore how students apply these teachings in their digital interactions. The interviews will be semi-structured to allow flexibility in exploring students' responses in more depth. The questions will focus on their experiences with social media, the challenges they face regarding ethical behavior online, and how Islamic teachings can guide their actions in digital spaces; 3) Questionnaires. A pre-test and post-test questionnaire will be administered to the students before and after the intervention. The questionnaires will include questions related to students' knowledge of Islamic ethical teachings and their self-reported behavior on social media. This will help assess students' awareness of Islamic values related to social media use, such as respect, honesty, kindness, and responsibility. The questionnaires will also include questions about students' attitudes toward social media and how they view the ethical implications of their online behavior. The results from the pre- and post-test questionnaires will be analyzed to determine the impact of the intervention on students' understanding of Islamic ethics in relation to social media use; 4) Reflective Journals. The Akidah Akhlak teacher will maintain a reflective journal throughout the study. In this journal, the teacher will record thoughts and reflections on the implementation of each cycle, including any challenges faced, strategies employed, and students' responses to the activities. The teacher will also reflect on any changes in their own teaching practice and how these changes influenced student outcomes. The reflective journal will serve as a tool for self-reflection, enabling the teacher to assess the effectiveness of their teaching methods and make adjustments to the approach in future cycles. Additionally, it will provide valuable insight into the teacher's perspective on guiding students toward ethical online behavior.

Data Analysis Techniques. The data collected through observations, interviews, questionnaires, and reflective journals will be analyzed using both qualitative and quantitative methods. The qualitative data will be analyzed thematically to identify recurring themes and patterns in the students' responses and behavior. This analysis will help understand how students perceive and apply Islamic ethics to their social media practices. The quantitative data from the pre- and post-test questionnaires will be analyzed using descriptive statistics to compare changes in students' knowledge and attitudes before and after the intervention. This will help evaluate the effectiveness of the teaching strategies in improving students' ethical behavior on social media.

Action Steps and Intervention Strategies. The intervention will be carried out in two cycles, with each cycle consisting of several key steps.

Cycle 1. The first cycle will introduce students to the Islamic ethical principles related to social media use, such as respecting others, maintaining honesty, and avoiding

harmful actions. The teacher will employ a range of teaching methods, including lectures, discussions, case studies, and role-playing, to engage students in reflecting on their online behavior and how they can apply Islamic values in their interactions on social media. Cycle 2. Based on the feedback and observations from Cycle 1, the second cycle will deepen students' understanding of Islamic ethics in digital spaces. This cycle will involve more hands-on activities, such as creating ethical guidelines for social media use, practicing positive online communication, and resolving conflicts in online environments. The teacher will continue to guide students and provide formative assessments to monitor their progress. Evaluation and Reflection. At the end of each cycle, the teacher will conduct a reflective evaluation of the intervention. This will involve analyzing data gathered through observations, interviews, and questionnaires, along with reflecting on the changes in students' behavior and attitudes. Feedback from students will also be collected to understand their learning experience and to refine the approach for the next cycle. This reflective process ensures that the study remains adaptive, allowing for continuous improvements in teaching strategies aimed at promoting ethical behavior on social media. The results of each cycle will inform adjustments to the next cycle, creating a dynamic and responsive teaching approach.

Conclusion. The methodology for this study is designed to provide a comprehensive understanding of the Akidah Akhlak teacher's role in promoting ethical behavior on social media. Through the use of a combination of observations, interviews, questionnaires, and reflective practices, the study will gather valuable data on the effectiveness of Islamic ethical education in the digital age. The findings of this research have the potential to contribute to the development of best practices for teaching digital ethics in Islamic schools, fostering responsible and respectful online behavior among students.

RESULTS

The results of this study on the role of the Akidah Akhlak teacher in improving students' ethical behavior on social media, in line with Islamic teachings, demonstrate a significant impact of the intervention on students' understanding and application of moral values. The findings are outlined in terms of changes in students' behavior, attitudes, knowledge, and reflections on the role of social media in their lives, both before and after the intervention. The data collected through observations, interviews, questionnaires, and reflective journals provide a comprehensive picture of how effective the teaching strategies were in promoting ethical behavior. Before the intervention, students exhibited various ethical challenges regarding their behavior on social media. Many students admitted to using social media platforms without fully grasping the ethical consequences of their actions. Common issues included cyberbullying, spreading misinformation, and using inappropriate language. The interviews revealed that students did not often consider Islamic ethical principles in their online interactions. There was a noticeable lack of awareness about the importance of maintaining good manners and respecting others in the digital space.

The pre-test questionnaire responses showed that the majority of students had limited knowledge of Islamic teachings related to social media. Most were unfamiliar with specific guidelines in Islam about responsible digital platform usage. Many students acknowledged that they felt a sense of anonymity on social media, which led them to behave in ways they would not in face-to-face situations. In the initial observation, students showed minimal regard for Islamic ethics in their online activities. Their behavior was impulsive and often lacked consideration for others' feelings or dignity. For example, some students posted personal information, engaged in inappropriate comments, or shared content without verifying its accuracy. These behaviors were consistent with the pre-test results, which indicated a lack of understanding of the responsibilities and moral implications of online actions.

During the first cycle of the intervention, the Akhlak teacher introduced Islamic ethical guidelines for social media use. The teacher employed various teaching methods, such as group discussions, role-playing, and case studies, to encourage students to reflect on their online behavior and align it with Islamic principles. One of the key teachings was the importance of honesty, respect, and kindness in online interactions, all derived from the teachings of the Quran and Hadith. The teacher also emphasized raising students' awareness about the consequences of cyberbullying, the spread of false information, and engaging in harmful behavior online. Students were encouraged to critically consider the content they post, the language they use, and the impact their actions may have on others. The concept of "Akhlaq al-Hasana" (good character) was central to building positive online behavior.

Throughout Cycle 1, students displayed increased engagement and participation in the lessons. Many students actively participated in group discussions, sharing their experiences and reflecting on their social media habits. The role-playing activities, in particular, helped students practice ethical responses to common dilemmas, such as handling cyberbullying or dealing with negative comments online. The teacher also used real-life case studies to illustrate ethical challenges students may encounter on social media. These case studies allowed students to apply Islamic teachings to practical situations, enhancing their critical thinking and decision-making skills. As a result, students began to demonstrate a growing awareness of how Islamic ethics could guide their online behavior.

The first round of observations revealed noticeable changes in student behavior. Students became more cautious about the content they shared and the language they used on social media. Some students reported unfollowing accounts that promoted negativity and misinformation. The teacher observed an improvement in students' online interactions, which became more respectful and centered on kindness. Despite these improvements, some students continued to struggle with applying these principles in more complex online interactions. Nevertheless, the overall trend was positive, with students demonstrating an increasing awareness of the importance of ethical behavior in the digital space.

At the end of Cycle 1, students were asked to reflect on their experiences and what they had learned. Many students acknowledged that they had not fully understood the ethical implications of their social media behavior before the intervention. They expressed a newfound awareness of the importance of applying Islamic values, such as respect, honesty, and responsibility, in their online interactions. One student shared, "Before this lesson, I didn't think much about what I posted online. Now I realize that every post or comment can affect someone else. Islam teaches me to be kind and respectful, even online." These reflections indicated that students were beginning to internalize the teachings and apply them to their behavior on social media.

Based on the feedback and observations from Cycle 1, Cycle 2 focused on deepening students' understanding of Islamic ethics in the context of social media. This cycle involved more interactive activities, such as creating a "Code of Conduct for Social Media" that incorporated Islamic values. Students worked in groups to develop guidelines for respectful and responsible online behavior, drawing from the Quran and Hadith. Additionally, the teacher facilitated more in-depth discussions on the ethical use of digital platforms, including the dangers of misinformation, the importance of protecting privacy, and the responsibility of being a positive influence online. The goal of this cycle was to help students integrate these teachings into their daily online activities and foster a stronger sense of responsibility when using social media.

Cycle 2 showed further improvement in students' understanding and application of Islamic moral values on social media. The students were able to articulate the ethical principles discussed in class and apply them to their social media practices. Many students reported making conscious efforts to share content that aligned with Islamic values and to engage in online discussions with greater respect and empathy. Moreover, students

showed a stronger commitment to avoiding harmful online behaviors, such as cyberbullying and the spreading of false information. Those students who had previously struggled to apply Islamic ethics on social media began to make more consistent efforts to change their behavior.

Post-intervention observations revealed significant improvements in students' behavior on social media. Many students reported reducing their time on social media to focus on more meaningful activities. The teacher observed fewer instances of students engaging in negative online behavior, such as making hurtful comments or posting inappropriate content. Instead, students were found to be more thoughtful in their online communications, expressing themselves with greater care and responsibility. A noticeable shift in the overall classroom climate occurred, with students demonstrating a greater sense of responsibility toward each other and their online presence.

At the conclusion of the two cycles, students were asked to reflect on their overall experience. The majority of students reported that the intervention had a positive impact on their social media behavior. They expressed a deeper awareness of how their actions online could affect others and a commitment to making more ethical choices when using social media. The post-intervention questionnaire showed significant improvements in students' knowledge of Islamic ethics related to social media use. Most students demonstrated a better understanding of key Islamic principles, such as honesty, respect, and responsibility. Their responses indicated an increased awareness of the impact of their online behavior on others, and they expressed a commitment to making more ethical choices when using social media.

The study found that students' social media behavior improved in several key areas, including a reduction in negative online behavior, an increase in respectful communication, and a greater awareness of privacy and content accuracy. Students reported applying the ethical teachings they learned in class to their online interactions, resulting in more positive online experiences. The teacher's reflective journal revealed that the intervention had a significant impact not only on students but also on the teacher's teaching practices. The teacher noted that the process of planning and implementing the intervention encouraged continuous self-reflection and adaptation. The teacher observed that students were more receptive to the lessons when they were actively engaged and when real-life scenarios were used.

Overall, the intervention successfully improved students' ethical behavior on social media in line with Islamic teachings. The results suggest that when students are provided with clear guidelines rooted in religious and ethical principles, they are better equipped to navigate the challenges of digital spaces. Through continuous reflection and action, the teacher guided students toward more responsible, respectful, and ethical online behavior. The findings indicate the need for further research on the long-term impact of such interventions on students' behavior. Future studies could also explore the role of parents and the broader community in supporting ethical behavior on social media. Expanding the scope of the study to include other schools and educational settings could provide a more comprehensive understanding of how to integrate Islamic ethics into digital literacy education.

DISCUSSION

The findings of this study suggest that the role of the Akidah Akhlak teacher in guiding students to improve their ethical behavior on social media, in accordance with Islamic teachings, can have a significant impact. By implementing a structured and focused approach, students were able to reflect on their online actions and understand how these behaviors align with Islamic moral values. The data collected from various sources, including questionnaires, interviews, observations, and reflective journals, shed light on the key issues and outcomes related to the intervention. One of the most important observations from the pre-intervention phase was the lack of awareness among students

regarding the ethical consequences of their actions on social media. Before the intervention, students often exhibited negative behaviors, such as cyberbullying, spreading misinformation, and using inappropriate language, without fully understanding the implications. This finding underscores the need for educational interventions that focus on teaching students the ethical use of digital platforms, a concern that has become increasingly important in today's digital age.

The students' initial lack of understanding regarding the ethical use of social media aligns with the broader challenges faced by many young people in navigating the complexities of the digital world. While social media platforms can provide a space for communication and learning, they also pose risks, such as the spread of harmful content and negative interactions. Without proper guidance, students may struggle to understand the responsibilities associated with their online actions. Therefore, it is crucial for educators to address these concerns and provide students with the necessary tools to make informed ethical decisions in the digital space. The results of Cycle 1 demonstrate the effectiveness of the intervention in fostering positive changes in students' attitudes and behaviors. The teacher's approach of incorporating Islamic moral teachings into lessons on social media usage helped students to become more aware of their actions and the potential consequences. By emphasizing key Islamic values such as honesty, respect, and kindness, students were encouraged to apply these principles to their online interactions. This approach is consistent with the broader pedagogical concept of "values-based education," which aims to promote ethical behavior in students by integrating moral teachings into everyday learning experiences. The use of group discussions, role-playing, and case studies in Cycle 1 was particularly effective in engaging students and allowing them to explore real-world scenarios. These methods helped students to think critically about the ethical challenges they might face on social media and provided them with opportunities to practice ethical decision-making. The interactive nature of these activities also allowed students to collaborate with their peers, further enhancing their understanding of the importance of mutual respect and empathy in online communication.

An important aspect of the intervention was the focus on developing students' critical thinking skills. By encouraging students to reflect on their online behavior and its alignment with Islamic principles, the teacher helped them to become more self-aware and more capable of making ethical choices. This approach aligns with the concept of "character education," which emphasizes the importance of developing students' moral and ethical reasoning skills. In today's rapidly changing digital landscape, teaching students to think critically about their online behavior is essential for fostering responsible digital citizenship. Another key finding from Cycle 1 was the improvement in students' online interactions. Many students reported making conscious efforts to share content that aligned with Islamic values, such as spreading kindness, avoiding harmful speech, and refraining from posting inappropriate material. The observation data further supported this, with fewer instances of negative online behavior, such as cyberbullying and offensive comments. This shift in behavior highlights the effectiveness of the intervention in encouraging students to apply Islamic ethical teachings to their social media habits.

However, it is important to note that not all students fully embraced the teachings right away. Some students struggled to apply the ethical principles consistently, particularly when faced with complex or challenging online situations. This suggests that while the intervention was effective in raising awareness, further efforts are needed to reinforce the teachings and ensure that students internalize the values taught. Continued support and guidance, both in and outside of the classroom, will be necessary to help students fully integrate these ethical principles into their online behavior. The positive outcomes observed in Cycle 1 prompted a deeper exploration of the ethical use of social media in Cycle 2. By building on the foundation laid in the first cycle, the teacher focused on reinforcing students' knowledge of Islamic moral teachings and further developing their understanding of how these principles can guide their behavior on digital platforms.

The introduction of more interactive activities, such as creating a “Code of Conduct for Social Media,” provided students with a tangible way to apply their learning in real-world contexts. These activities not only helped students to internalize the ethical guidelines but also encouraged them to take ownership of their online behavior by creating a set of rules they could follow.

The creation of a “Code of Conduct for Social Media” was a powerful tool for empowering students to take responsibility for their actions. By involving students in the development of this code, the teacher fostered a sense of agency and ownership, which is essential for long-term behavior change. This collaborative approach also allowed students to reflect on the ethical challenges they might face online and to come up with practical solutions to address these challenges. The “Code of Conduct” became a reference point for students to guide their online behavior, helping them to make more informed and ethical decisions when using social media. Another important aspect of Cycle 2 was the deeper exploration of the ethical challenges of social media, such as the dangers of misinformation and the importance of protecting privacy. These issues are particularly relevant in today’s digital world, where false information can spread rapidly and privacy concerns are becoming increasingly important. By addressing these topics in class, the teacher helped students to become more aware of the potential risks associated with social media use and to develop strategies for mitigating these risks.

The results of Cycle 2 further reinforced the positive impact of the intervention on students’ behavior. The students demonstrated a deeper understanding of Islamic ethical principles and were able to apply these teachings to their social media practices. Many students reported that they had become more selective about the content they shared, ensuring that it was truthful and aligned with Islamic values. Additionally, students reported making more respectful and kind comments online, reflecting the influence of the ethical teachings they had received. The post-intervention observations indicated a significant shift in students’ online behavior, with fewer instances of negative actions such as cyberbullying or sharing inappropriate content. Students were found to be more thoughtful and responsible in their online interactions, demonstrating a growing sense of ethical responsibility. This change aligns with the goals of character education, which seeks to develop students’ moral and ethical character and encourage them to be positive influences in their communities, both online and offline.

The post-intervention questionnaire results also demonstrated a marked improvement in students’ knowledge of Islamic ethics related to social media. Most students reported that they now understood the importance of using social media responsibly and in line with Islamic principles. Many students expressed a commitment to continuing to apply the teachings they had learned in their online interactions, highlighting the long-term impact of the intervention. One of the most significant outcomes of this study was the improvement in students’ overall ethical behavior on social media. The intervention helped students to recognize the importance of applying Islamic values such as honesty, respect, and kindness in their online activities. As a result, students became more aware of the consequences of their actions and were more intentional about making ethical choices. This shift in behavior is consistent with the goals of ethical education, which aims to develop students’ ability to make responsible and morally sound decisions in all areas of their lives.

In terms of the broader implications of this study, the findings suggest that teaching ethical principles within the context of social media is crucial for developing responsible digital citizens. As young people increasingly turn to digital platforms for communication and information, it is essential to equip them with the tools they need to navigate the complexities of the online world. By incorporating Islamic ethical teachings into digital literacy education, educators can help students develop a strong moral foundation that will guide them in their online interactions. Additionally, this study highlights the importance of integrating character education into the curriculum. By focusing on the development of moral and ethical reasoning skills, educators can empower students to

make positive contributions to their communities and society at large. This approach not only benefits students' individual development but also contributes to creating a more ethical and responsible digital environment for all.

In conclusion, the results of this study demonstrate the positive impact of the Akidah Akhlak teacher's role in guiding students toward ethical behavior on social media. The intervention was successful in increasing students' awareness of Islamic ethical principles and encouraging them to apply these values in their online interactions. While challenges remain, the findings suggest that with continued support and reinforcement, students can develop the necessary skills and knowledge to navigate the digital world responsibly and ethically. The study also emphasizes the importance of incorporating ethical education into the broader curriculum to ensure that students are equipped to be positive and responsible digital citizens.

CONCLUSION

This study reveals that the role of Akidah Akhlak teachers in guiding students to use social media according to Islamic teachings is very significant. Based on the results of interviews, observations, and documentation, it was found that teachers not only provide theoretical understanding of ethics in social media, but also apply various interactive learning strategies, such as group discussions, case studies, and critical reflection. The results of the study showed that after receiving guidance, most students began to be more aware of the importance of verifying information, using more polite language, and avoiding negative content. However, the study also found that the main challenges in implementing social media ethics are the influence of the environment outside the school, lack of parental supervision, and previously formed digital habits. Therefore, a more sustainable educational approach is needed, not only in the school environment, but also by involving parents and the community as part of the learning ecosystem. Academically, this study contributes to the development of moral learning methods in a digital context. The results of this study can be a reference for educators in developing more effective learning strategies in shaping students' character in the digital era. In addition, this study confirms that the case study and discussion-based approach is more effective than the conventional lecture method in improving students' understanding of Islamic-based digital ethics. In a social context, this study contributes to efforts to create a healthier digital environment for students. With proper guidance, students not only learn to use social media more responsibly, but can also become agents of change in spreading positive and Islamic content in the digital world. Furthermore, this study encourages schools and communities to work together in shaping the digital character of the younger generation, so that social media can be used as a means of preaching and education that is beneficial to the community. Overall, this study emphasizes that digital moral education must be part of a curriculum that continues to be developed. With the right approach and involvement of various parties, it is hoped that students can use social media as a tool to spread goodness, in accordance with the Islamic values they learn.

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